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A Sermon delivered at Wethersfield, before the General Association of Connecticut, June 17, 1806. By Benjamin Trumbull, D. D. Pastor of the Church in North Haven.

(Continued from p. 48.)

III. MINISTERS will meet their people in the judgment, and give an account of them to God. The text imports a judgment day, when ministers and the people of their charge shall meet together, in the presence of Christ; and that ministers will then give an account of their people: of the manner in which they treated the gospel, and how they lived, and died. As an account must be given, so there must be a time when it shall be given, or a judgment day. That there will be a general judgment of all moral agents, principles, exercises and actions, the scriptures are express.

In this awful day, ministers and their people will meet together; their former meetings will all be reviewed, and their designs, views, aims and conduct in them will be examined; and the eternal state of ministers and their hearers will be determined according to them. All their meetings in this world, in the house of God, at the houses of mourning, at the graves and funerals of the dead, and on all occasions of prayer, instruction and conversation, had reference to this, and will all have a momentous influence on its decisions. This meeting will be wonderfully different from all the former. They met then in time; but now they will meet in eternity. They met then in an assembly of neighbors and fellow mortals; but now they will meet before the judgment seat of Christ, before angels, men and devils. They met then, saints and sinners undistinguished, in the house of God, at the Lord's table, in the same seats and places; but now they will be distinguished and separated.—Their different characters, as saints and sinners, will now be made manifest; and they will have different places on the

right and on the left of their judge. The wicked will no more stand in the congregation of the righteous. They met together in this world, to prepare for judgment; but now to be judged.

They had many solemn meetings in this world. They have met together for prayer and praise, to preach and hear the word, to fast and pray, to attend the sacraments, to maintain the discipline of Christ's house, to converse on the concerns of their souls. They have often met each other at the house of mourning, and at the graves of their departed friends, where every thing conspired to make them thoughtful, tender and solemn. These were interesting and solemn meetings; but in comparison with this last meeting they had no solemnity at all. They here met in a state of trial, or probation. It was an accepted time and day of salvation. But at this meeting the harvest will be past, and the summer will be ended. Nothing can now be done for the soul. Now he that is holy will he holy still; and he that is filthy will be filthy still. Hypocrites and wicked men, whether teachers or hearers, will now be made manifest, and be gathered out of the kingdom.

Ministers will now give an account not only of themselves and of their ministry; but of all the souls committed to their care. This is implied in the text. "For they watch for your souls as they that must give account." As ministers and people have been in a peculiar manner related to each other, so they, in an especial manner will be brought face to face, at the judgment seat of Christ, and will there accuse and condemn, or witness for and justify each other. The scriptures teach us, that they will know each other, and the relation in which they stood one to the other; and that they will be an occasion of exceeding sorrow or joy, to each other: That with respect to some, ministers will render their account with joy; and with respect to others with grief:—That with respect to some it will be unprofitable. The apostle in his second epistle to the Corinthians, 1 Chapter and 14 verse affirms, "We are your rejoicing, even as ye also are ours in the day of the Lord." And 1 Thessalonians ii. 19, 20. "For what is our hope, or joy or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ, at his coming? For ye are our glory and joy." With respect to those who have been born again, obeyed the gospel, been edified and saved through the instrumentality of their faithful pastors, they will be matter of their exceeding joy, and add eternal lustre to their crown. They will joyfully present them to the Lord, saying here are we, and the children whom thou hast graciously given us. They will testify their obedience to Christ and his word, their zeal and constancy in attending divine institutions, their prayers, faith and charity, and bless the Lord for his grace bestowed upon them; and that he hath given them to be their joy and crown. The saints will testify the zeal, labours, care and faithfulness of their pious pastors, before their judge, and the whole rational creation. They will publicly manifest how they watched over

them, instructed, edified and comforted them. They will acknowledge them, as the happy instruments, by whom they believed and were saved. Oh, how will they cluster round them, pronounce their blessings upon them, and bless God for them! What an eternal glory and joy will they be to each other, in the presence of Christ? How will those who have been wise to turn many unto righteousness, shine as the brightness of the firmamentand as the stars for ever and ever?" Nay, as the sun in its strength in the kingdom of their father?

With respect to the wicked, the faithful ministers of Christ will testify their obstinacy, impenitence, ungodliness and wilful rejection of Christ and the salvation of the gospel. They will testify how they warned, instructed, counselled and intreated them: how they have pleaded with them to forsake the foolish and live: how they have pleaded with them the love of Christ, the mercies of God, the worth of their souls, the blessedness of a pardon, of peace and communion with God, that they would be reconciled to him. They will declare how they have testified against their sins, and persuaded them by the terrors of the Lord. They will testify, That they would not hear; that they despised all God's counsels, and would none of his reproof. In this world, ministers loved their people; they greatly desired, that they might be converted to God; they longed exceedingly for their salvation; they prayed and besought the Lord even with tears, in secret, private and public for their salvation; they covered their faults with a mantle of love, and hoped the best concerning them; they watched all opportunities to do them good; but now they will testify against them, and faithfully declare their wickedness; they will judge and condemn them. And the consciences of impenitent sinners will accord with the testimony of their faithful pastors. Such sinners will therefore mourn at last, saying, How have we hated instruction, and our heart despised reproof? And we have not obeyed the voice of our teachers, nor inclined our ear to them that instructed us.

With respect to slothful and unfaithful servants in the ministry, and blind guides of the blind, they will now all be made manifest. The souls which perished, under their ministry, and had not been warned, nor taught the truth as it is in Jesus, or had been taught error and wickedness, will rise up and testify against them, and charge their blood upon them. They will curse them as instrumental of their perdition. The judge will condemn them, and command, "Bind them hand and foot, and take them away, and cast them into outer darkness*." "He will cut them asunder, and appoint them their portion with hypocrites: There shall be weeping and gnashing of teeth†." No plea of office, of gifts, or privileges, now avails any thing. The sentence will be executed. The judge hath premonished us, That many will say unto him in that day, "Lord, Lord, Have we not prophesied in thy name? And in thy name cast out devils? And

* Matth. xxii. 13.
† Matth. xxiv. 51.

in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity‡.

The manner in which we have been discoursing will naturally lead to a solemn and interesting improvement.

I. What an incalculably arduous and momentous employment is the work of the gospel ministry? What eminent degrees of grace, and what various gifts and qualifications are necessary for its due performance? With what prayerfulness, fear and trembling ought ministers to undertake and fulfil it? How necessary is it that God should give unto them, as he did to the apostles, the spirit of power, and of love, and of a sound mind? What need have they constantly to be deriving strength from Christ, through whose strengthenings they can do all things? How necessary is it that all their brethren should pray for them? And that they should keep the judgment seat of Christ, and the account they must give, and its eternal consequences in view, to stimulate them to their work?

II. With what attention, reverence and godly fear, should the meetings of ministers and their people be attended, in the present world, since they have reference to the final judgment, and will all be reviewed, and attended with eternal consequences in the future world? How should ministers preach, and people hear, as though they were going to judgment, and must give an account?

III. Since ministers are required to watch for souls, as those who must give account, how ought their hearers to watch and pray always, that the account to be given of them, at the last day, may not be grievous nor unprofitable to them. How should they watch against all error, every wicked principle and habit, against evil company, and every thing which may have a tendency to destroy their souls? How should they watch all opportunities of instruction, and attend all divine institutions? How should they watch all revivals of religion, all the strivings of the divine spirit with themselves? How careful should they be not to turn their backs on the gospel feast, and go to their farms and merchandize? Not to be found among those who receive seed by the way side, nor in stony places, nor yet among thorns? How should they watch that they be not among those who, after they appeared to run well, have been hindered, or among those who draw back, in whom God has no pleasure! How incalculably important is it that they should obey their teachers, and be not only hearers but doers of the word?

IV. With what deep attention and seriousness should ministers, and the people of their charge, be looking forward to that awful and interesting period, when they shall stand together face to face, before the Son of man? How should they examine themselves, with respect to their conduct towards one another? And what preparation they are in for the judgment day? With what deep impression and seriousness, as in the presence of our omniscient Saviour, does it become us, whom he hath put into the ministry, to examine ourselves whether we are watch-

‡ Matth. vii. 22. 23.

ing with those principles and views, and in the manner which has been represented? Do we indeed love God and our Lord Jesus Christ? Do we long for the salvation of our people as in the bowels of Christ? Is it indeed our hearts' desire and prayer to God for them, that they may be saved? Have the great objects of our ministry been the glory of God and the salvation of men? Do we watch in that deeply impressed, serious and zealous manner which becomes those who must account for souls?

It indeed concerns all my hearers in view of this subject, most seriously to enquire what preparation they are in to go to judgment, and meet their teachers in eternity? You have all a deep concern in the subject. You have enjoyed the gospel, you have been instructed, warned and besought, in the name of Christ, to be reconciled to God. Have you obeyed the gospel? Do you live godly in Christ Jesus? Or do you live in impenitence and unbelief? Are you not going securely, in all your sins, to that judgment in which the ungodly cannot stand? I beseech you to enquire how this is. It is not a vain thing, it is for your life. I press it upon you, that you may know yourselves, and that your souls may be saved, in the day of the Lord Jesus.

V. I wish to improve the subject to the further quickening of myself, and my reverend brethren in the ministry.

Reverend and dear brethren.

I have considered the ministers of Christ as one of the most useful and important classes of men upon earth. I have esteemed them for their piety and nearness to Christ, and for their work sake, above any other. I have, through a long ministry, enjoyed their confidence, respect and brotherly assistance, far beyond my deserts. For these things I take this opportunity, my reverend and dear brethren, to return you my public and sincere acknowledgments. I have now outlived my three score years and ten, and never expect again to meet this venerable body, in the present world. But we shall all have a more solemn meeting, with the people of our respective charges, at that tribunal to which this discourse has been pointing us. I confess to you, that it has been the design of it to quicken myself and you to greater zeal, watchfulness and exertion in our work, and to be instrumental of our more happy preparation to stand together, in the presence of our Lord with triumph and joy: That God may be more glorified in us; that the seals of our ministry may be more numerous, and our crowns and joys more glorious. We are fallen upon an evil day. Iniquity abounds, and the love of many waxeth cold. The enemy, corrupt men, corrupt books, error and abominable practices, are coming in like a flood. It is of high importance that a firm, prudent and persevering opposition, be made to them. The days which are coming will doubtless try us, whether we will cleave to Christ, and keep our post, or flee when the wolf cometh. On our ability, zeal, watchfulness and diligence, under God, I humbly conceive, that the order, purity, beauty and perpetuation of our churches very much depend. I believe it has rarely if ever been known, that a general corruption and apos-

tacy has taken place, while the ministers of religion have been generally eminently pious, watchful, diligent and faithful. I pray you, therefore, to suffer the word of exhortation, and permit me to stir up your pure minds by way of remembrance. It will not escape our serious meditation, that no office in the church, no visible nearness to Christ, no gifts or privileges, will secure to us the grace of God, nor guard us against unfaithfulness and final apostacy: That ministers are exposed, many ways to deceive themselves, and finally to be lost: That some have made shipwreck of the faith and perished; as there was a Judas in the family of the Saviour: And that such as have prophesied in his name, cast out devils, and done many wonderful works will be disowned and rejected by him. Except we be born again, we can no more see the kingdom of God than other men. Without this we shall have no root within us. We shall never be friendly to the cause of Christ. We shall resist and quench the Spirit in our own hearts; and oppose its operations, and the work of God among others. We shall never properly watch for souls. Let us then, by all means, take heed to ourselves, that we be Christians indeed. Let us not only be Christians, but let us seek after eminence in grace, and stir up the gifts which are in us. Let us employ our utmost prayers and exertions in our work. Let us be sensible, that even though we may truly love Christ, and be in some measure faithful, yet we may greatly need quickening to still greater watchfulness and diligence. If Jesus said to his own disciples, who were good men, "O fools and slow of heart to believe," what would he say to us? If St. Paul, after all his attainments, was not perfect, how much less are we? The wickedness of the world around us, its luxury, carnal ease and worldly pursuits without us, and the remains of indwelling sin within us, greatly damp our zeal, and weaken our exertions. Do we not then need quickening from Christ, from one another, and by all means, to stir up and quicken ourselves to the arduous duties to which we are called? What happy and extensive effects might the inwrought, fervent and united prayers, and the zealous persevering exertions of such a number of ministers, spread over such a tract of country, have upon our churches? Might they not quicken them, glorify God, gladden the hearts of the saints, and turn many to righteousness? Would they not increase our inward peace of conscience, our joy in the Holy Ghost, and give us a fuller assurance of the things which are freely given us of God? If we cleave unto Christ will he not fix us as stars in his right hand, so that we never shall be moved? If we be reproached for his name, will not the Spirit of glory and of God rest upon us? If we suffer with him and for him, shall we not also reign with him? Shall we count the sufferings of the present time worthy to be compared with the glory which shall be revealed in us? Let me therefore plead with you these great motives, to quicken and animate you to watch in all things, and to be entirely awake to every branch of ministerial duty. Let me plead with you the honor

and blessedness of distinguished usefulness in the church of Christ: Of being intercessors and reformers, and of shining as lights in the world, in a degenerate age. What honor hath God put upon Noah and Lot; upon Phinehas who was zealous for the Lord when Israel were corrupting themselves; upon Elijah who brought back the people of God from the worship of idols to the Lord their God, and restored his pure worship? How honorable were the few names in Sardis, who had not defiled their garments? Will not such walk with Christ in white garments, and be counted worthy of distinguished honor and blessedness? Let me plead with you the worth of souls, what the Lord Jesus hath done for them, and what he hath done for us. If there be any thing awful, in the doom of the slothful and unfaithful servant; if any thing desirable, animating and glorious, in giving up our account with joy, in meeting the people of our charge, at the right hand of our Saviour, in their eternal plaudits and blessings, in the plaudits of saints and angels, of the judge himself, and in the awards of a blessed eternity, let me plead with you their united influence. Nay, let me plead with you the solemnities of the judgment day, when we shall stand together, with our people, before the Son of man, and give up our account. In a word, if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, I beseech you, that ye all be like minded, having the same love, being of one accord, of one mind, to watch for souls as those who must give account. May the Lord make us faithful unto death, and then may we triumph in the language of the apostle, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give unto me at that day, and not to me only, but unto all them also that love his appearing."

How can I take a final leave of this numerous assembly, as one who watcheth for souls, and must hereafter meet you at the judgment seat of Christ, without beseeching you by all the weighty motives, which have been suggested in this discourse, to be immediately reconciled to God, through Jesus Christ? Are you, dear immortals, going to judgment, to meet your ministers in the presence of Christ, to hear and witness the account which they shall give of you, and will you receive the grace of God in vain? Will any of you refuse to obey your teachers, and oblige them to give an account of you, which to you shall be infinitely unprofitable? Have you not been warned to flee from the wrath to come? Have you not long enjoyed the gospel, and been invited by all the endearments of divine love, and persuaded by the terrors of the Lord to come to the gospel feast? Have you not been instructed and warned in this discourse? Will it not witness against you, if you continue in sin? Will you be able to stand in the judgment, and bear the account which shall be given of you at that day? Oh, consider what a day it will be! The last trum-

pet will be sounding, the graves opening, the dead arising, the Judge descending, the thrones erecting for judgment, the heavens on fire, the elements melting with fervent heat, and the world and all that is in it burning up in the general conflagration! It will be the day of the perdition of ungodly men, when all the enemies of Jesus, who would not that he should reign over them, shall be brought forth and slain before him. How can you stand in such a day without a Saviour? Without a divine righteousness? How should the prospects of such a day awaken the saints to arise and trim their lamps to watch and pray always! Seeing we look for such things, says the apostle, what manner of persons ought we to be, in all holy conversation and godliness? How blissful must it be then to have your ministers and your consciences witnessing for you, that you have obeyed the gospel? To be found on the right hand of your Judge, and to go into life eternal? How tremendous to be placed on the left, and to go away into everlasting punishment? Repent therefore, and believe on the name of the Lord Jesus that your sins may be blotted out.

Thooghts on the Inability of Sinners.

A SENTIMENT advanced in an essay on the impotency of fallen man for holy exercises and affections, which was published in a late number of the Magazine,* is thought by some to be liable to material objections. The sentiment is this:—

That there is a reason resulting from *the nature and constitution* of man, of the being of certain affections, and of the voluntary exercises which flow from them, in a train; whether we consider him in his natural state, or as regenerate: or, which is the same thing, from *the different modes of divine operation*, in which God communicates to him more or less his of own fulness and perfection, in those opposite states, according to his own good pleasure: and that of course regeneration, in which a foundation is laid for holy affections, and those exercises which are their proper fruit, is not only a moral but a physical change: or, a change not of exercises merely, but of nature also. The objections to the sentiment, that a physical change is effected as well as a moral, in regeneration, are, that it supposes men to be wholly passive in regeneration, contrary to the scripture account of the matter, which supposes them active; and that it is wholly inconsistent with praise or blame-worthiness in men, and with their being the proper subjects of moral government.

That men are active in regeneration is inferred from such texts of scripture as these—"Make to yourselves a new heart"—"Circumcise your uncircumcised hearts"—"Repent and be converted"—"Turn ye, turn ye, for why will ye die"—"Be ye holy for I am holy"—"Thou shalt love the Lord thy God with all thy heart," &c. &c. with which the Bible every where abounds. But surely, no Calvinist will suppose these passages imply a power in man to

* See Magazine, for April 1806, Vol. vi. No. 10, p. 361.

repent and believe, without the special agency of the Holy Ghost. A new heart is not the fruit or effect of any human exertion, or volition; they in whom it is produced are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. The Psalmist prays, *create* within me a *clean heart*, renew a *right spirit* within me; and the apostle declares, If any man be in Christ he is a *new creature*; and from innumerable passages it is past doubt, that the new heart, wherever it exists, is a *new creation*, and of course the work of God alone, in which the creature has no agency, as its cause. This is equally true on the supposition that the new heart is a *renewed will*, as on the supposition that it is a *new moral sense*, or *benevolent affection*. It is in the day of *God's power* his people are made *willing*, it is when he shines in their hearts, that they have the light of the knowledge of his glory, and from darkness become light in the Lord. The passages, therefore, which imply activity in the creature in the new-birth, cannot be understood as implying a *causal activity*. God admits of no associate or co-operator in his work of creation. All that they imply is, that the effect produced is life and activity in the subjects, in which they are conformed to God in temper and conduct, and become such as he would have them to be. Spiritual action however is not the only thing produced, its principle, an illuminated understanding, or sense of moral beauty, is also produced: or, spiritual life, as well as spiritual action. We are then commanded to do what we have no power to do. Is this unjust? Yes, says the objector, if by power is meant *natural* power. It is true indeed, that natural inability will always excuse, where there is a *willing mind*, and a desire to do the thing commanded: but it is not conceded, that it will also excuse where there is an *unwilling mind*. Wherever disaffection to God exists, whatever its cause may be, whether natural or moral, there sin exists; and it will shew itself in its true nature, by disobedience to requirements that are fit and reasonable. If a holy temper be a communication from God, and something of God in the soul, then *the want* of that communication must be a state of sin; but it will be agreed by all Calvinists, that holiness is a communication from God: for holiness is love, and the scriptures testify that *God is love*; also, *that love is of God*: that is, communicated love, or love as it exists in the creature. And that *the want* or *absence* of holiness is a state of sin, is also evident, because the scriptures testify, that *without* holiness no man shall see the Lord: and sinners only are excluded from the presence of the Lord. It is in this state, that all the posterity of Adam, by natural generation, come into the world. They are all conceived in sin, and shapen in iniquity. They are formed by the hand and council of God, for wise and holy purposes in this state. He has given them understanding, he has given them conscience, has written his law upon their heart, they distinguish between good and evil in principle and conduct, but a perception of moral beauty, or holy love, he has not given them: they are wholly destitute of it.

They are as destitute of it the moment of their birth, as they ever are afterwards. God has given them many good gifts, but this *good and perfect gift* he has not given: and they will remain destitute of it for ever, unless he sees fit, in his good pleasure, to impart it: for this *good and perfect gift* is from above, and cometh down from the Father of lights. This great and essential defect is as really a defect of nature as a want of conscience in brutes, or a want of beauty, health, or understanding, in some men. Nor is it seen how its remedy depends any more on the will of man, than the remedy of any other defect of nature depends on the will of the creature who is the subject of it. But it is said, this want of holiness is *a moral* defect; and the inability to remedy it, is *a moral* inability; and this is thought to remove all difficulty at once; and the mind is set at rest. But men who thus satisfy themselves, do not seem to consider, that *moral inability* results from the nature of things as much as *natural inability*; and is as total and invincible. The moral inability of a sinner to choose God for his portion results from the nature of things, as much as the natural inability of an Ape to reason like a Newton. They are equally total and invincible; and the reason of their existence is the same. God has not given to an Ape the gift of reason, as he has given it to a Newton.—He has not given to the sinner a sense of his own moral beauty, as he has given it to an angel.—But, it will be said, if the depraved will of man were right all would be right. This however is not evidently so, in all cases. Paul says, *to will* is present with me, but how to perform that which is good I find not. For the good that I would, I do not, but the evil which I would not, that I do. But suppose it true, that if the will were right, all would be right; this would not prove, that moral depravity lies only in the will. Its rectitude would only prove that a sense of moral beauty was restored, and the affections of the heart conformed to it.—The rectitude of the will may be the effect, and not the cause of this sense of moral beauty. That this is indeed the case, may appear from the following considerations. When any object is chosen, it is chosen *as beautiful*. The perception of beauty is love, but it is not choice; it may exist without volition or choice, and often does. Volition has for its object external effect, or some alteration of our bodies or minds, or of the objects around us, which we have found by experience is connected with it, and which we judge will conduce to our happiness: It is this which terminates volition. But perception of beauty, or the perception of good, which imports the same, as here used, may excite will and endeavor, or it may not.—You may not seek to enjoy every object which you love. You may choose to mortify your members which are on the earth; to keep under the body, and to bring it into subjection; to crucify the flesh with its affections and lusts; to cut off a right hand, and to pluck out a right eye. Though these are objects of strong desire and love, still, in your choice, you may

reject them. You may renounce the pleasure which you love. Love and choice then are not the same: love may exist without choice. Will it be said, that every good man, in proportion as he is sanctified, ceases to love the objects of sense? Be it so, though this is easier said than proved: still, his love of them is not extinguished, though he denies its gratification: for, if it were, the conflict would cease before the end of life, which it certainly does not. This conflict, which every good man experiences, proves that love and choice may run counter, and in fact do run counter with respect to many objects of desire during the whole of the Christian life. A man has lived in pleasure till his lusts have gained the dominion, and then is stopped in his career, by the all-conquering grace of God. His experience will shew, that he does not forthwith cease to be a lover of pleasure, though, indeed, not more than a lover of God. David's experience, though pious from his youth, taught him, that after God had granted him all his desire, he had not subdued the love of pleasure. He was overcome, and so may others be. But, in his main course every good man will so far, through the grace of God, resist the love of unlawful pleasure, that it will not gain the will, and this opposition proves, that they are not the same but different. But if love is not essentially the same as choice, yet no object can be chosen for its own sake, but *as excellent or beautiful:* and consequently, to choose God for a portion presupposes a sense of his excellence and beauty; and therefore must be the effect, and not the cause of it; but the effect can have no influence upon the cause which produces it.—Thus it appears, *that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

But should any choose to embrace the opinion that a sense of the moral excellence and beauty of God is the same as choosing him for a portion; and that such choice is the new heart, which he requires; still, a total want of that sense, in all men by nature, infers a physical, as well as moral inability to choose him. For, as it is the gift of God, it depends on his own will and pleasure, and not on ours, whether we shall be the happy subjects of it or not. In whatever heart it exists, it is *created* there by the power of God alone, without the agency of any creature as its proper cause. In order to show that the impotency of sinners is merely moral, it must be shown that God has infallibly connected the sense of his excellence, or the new heart, with such volitions and exercises as the natural man may be the subject of: and that he has promised spiritual blessings to the doings of the unregenerate. But this, it is presumed, cannot be done; for all the promises of God are in Christ. But if there is no certain connection between the doings of the unregenerate and spiritual blessings, or a new heart, then the impotency of sinners is physical as well as moral. For, let their exercises and doing be what they may, it depends on the sovereign will of God, after all, to create a new heart within them, or not, as his wisdom shall direct. They have a natural power to do that,

and that only, which God, by a law of his own operation, has connected with their volitions. If a new heart be a sense of moral beauty, as distinguished from a renewed will, it must be the proximate cause of such a will, and consequently cannot be produced by it: and if it be a renewed will itself, still it is not, as an effect, connected with, or produced by an antecedent will of the sinner. On either supposition, he has neither a moral, nor a physical power, to produce it.

The distinction between natural and moral inability is not, that the one does, and the other does not, result from the nature and constitution of things: nor that the one is more total and invincible than the other: but it is made to discriminate between that inability which, under given circumstances, excuses, and that which, from its nature, never can excuse, the non performance of a command. Common sense teaches us, that were it possible for God to command what, though willing, we are unable to perform, and we do it not, we are not to blame, because the heart, the seat of holiness and sin, is right. But, if he command us to love him with all the heart, and we do it not, we are to blame, notwithstanding our inability, for it ought to be observed our inability is want of power, and not of capacity, to exercise love; nor have we any inability, but what total absence of love, and its being the gift of God, implies. Nothing can excuse *the want* of love to God, in a being who has a capacity for its exercise. For, this want is that defect of nature in which sin *radically*, if not *solely*, consists. It is in this want, and in the affections and exercises which it implies, that he exists an evil being: or, in other words, an enemy to God, and to all good. Now a being who, in his nature, is hostile to the universe, knowingly and willingly, is surely an odious being: and it would be fit and right for all other beings to be opposed to him: but such an opposition is punishment: it would be fit and right then that he should be punished; and if it be fit and right that he should be punished, he *deserves* punishment: and if he deserve punishment, he is a *sinner:* for, this is the very description of a sinner, that he is one who in temper and conduct is, knowingly and willingly, opposed to God and all good; and deserves to be punished by God, whose right it is to repay vengeance. If the cause, whether negative or positive, of such a temper and conduct be *out* of the sinner, and over which he has not the least controul, it alters not the case: for, desert of praise or blame, reward or punishment lies in the *nature* of agents, and not in the *cause* of that nature. In determining the question whether a being is worthy of praise or blame, reward or punishment, it is quite unnecessary to take into view *the cause* of his nature and qualities, whether it be within, or without, himself; whether it be positive, or negative. If God should, out of nothing, create a voluntary agent, with the faculty of reason and conscience, and should not give him a sense of moral beauty; or, which is the same, inspire him with the love of himself; such an agent, from the first moment of his existence,

would be a sinner: and not the less so, because he was not the cause of his own being and qualities. God, indeed, has created no being, that is noxious, considered as related to the whole system of his works; and none but what, in that relation and view, are useful, and indeed essential, to the perfection of that system. But, he has created many, who in themselves, and as related to particular parts of that system, are noxious. *He hath created the waster to destroy.* Lions, tigers and some other animals belong to the perfection of God's works, but they are noxious to men, and may be destroyed. It is fit that the serpent's head should be bruised. Being unconscious of right and wrong, they are not indeed subjects of moral government: but they may be destroyed as noxious, though not as guilty. There is a sort of congruity between the venom of the serpent and the bruising of his head, which we can feel better than express, though his spite and venom are not self-created. These creatures are but breathing dust, and when they cease to breathe, they cease to suffer; and become as innoxious as any other dust. To take life is necessary to the safety of man. All things must give way to the general good. Devils and finally impenitents among men are doubtless necessary to the perfection of God's works; otherwise, the former would have been kept in their first estate, and the latter restored to holiness and happiness by the power and grace of God, as others under similar circumstances are kept or restored. But being noxious and guilty creatures, and at the same time, immortal in their natures, it is fit that they should suffer everlasting destruction from the presence of the Lord and from the glory of his power. They are made to be taken and destroyed; and will be useful in their destruction, as vessels of wrath, as well as the holy angels and saints will be useful and glorious in their salvation, as vessels of mercy.

It is a sentiment deeply rooted in human nature, that men cannot be to blame, unless they have complete power, both natural and moral, to be, and to do, as God requires. Hence the Arminian system, that we have the power of originating all our volitions, even the first in a train —That they must spring out of a state of perfect indifference, in which the mind is wholly free from bias either for, or against, a proposed object of choice— That they must be contingent and unconnected with any thing preceding, whether a decree, or other cause, which should necessitate their existence—That they must be wholly without a cause, except such, as is to be found in their own nature: and other absurdities of the like kind, which have compelled the advocates of that system to renounce the doctrine of the decrees—of the total depravity of the human heart—of efficacious grace in the renovation and sanctification of the elect—of the perseverance of saints—of a universal and determining providence and the like, which are all clearly revealed in the Bible. And so the teachers of that system have preached another gospel, which is not another, but a subversion of the gospel of Christ: and have claimed, that in our moral con-

duct we are independent on God. The principle of this system is embraced by multitudes, who do not openly avow it. The sentiment is very general that we cannot be to blame for any principle or exercise, unless we ourselves are the voluntary cause of that principle or exercise. The thought very naturally arises in the unhumbled, when charged with wickedness of heart and life, and is sometimes expressed in so many words, *God made me so, how can I be to blame?* Thus they cast their wickedness from themselves on God, as the cause of it; not duly considering, that the wickedness of a principle, or exercise, lies not in its *cause*, but in its *nature*. Were this important truth realized and felt, it might serve to humble the sinner in view of his own baseness and deformity; and might induce him to look to God for a holy temper, that good and perfect gift, which is from above, and which is the only true beauty and glory of a rational nature.

To recapitulate in few words. We have no natural power to do that which is not, by the appointment of God, connected with our volitions. The new heart, whether it consists in a sense of moral beauty, or in a renewed will, is not, by the appointment of God, connected with any of our volitions, but it is the sovereign and uncovenanted gift of God wherever it is formed: therefore, we have no natural power to obtain a new heart. This want of power is not want of capacity, for the principle and exercises of the new heart; but is merely *a defect* of that principle and exercise, remediless by us, as much as any other natural defect; and which God alone, who is the author of every good and perfect gift, can supply. That of consequence we are wholly dependent on him for this blessing—that they who have not a new heart are enemies to God and all good: they have the *carnal mind* which is *enmity* to God, is not subject to the law of God, neither indeed *can be*—That this enmity whatever be its cause, is the essence of sin, because it tends to the destruction of universal happiness—That it is fit for God to whom vengeance belongs, as a friend to general happiness, to oppose such enemies—That if it is fit for excellence itself to punish them, they deserve punishment: or, in other words, are guilty sinners, and proper subjects of moral government. And therefore the sentiment advanced is not inconsistent with praise or blame, rewards or punishment. Thus we are brought, at last, to adopt the scripture doctrine, that God hath power and right *to make one vessel to honor, and another to dishonor.*

The *natural defect* of which we speak, may very properly be called a *moral defect*, because it respects that in the heart which is not subject to the *moral* law: or, in other words, *moral inability*; and so it is called by Divines and Metaphysicians, to distinguish it from that inability which will excuse the non-performance of a command, where a willing mind exists, or is supposed. And when the public Teachers of religion tell their hearers, that their inability to comply with the gospel is *moral*, consisting in the want of a heart, or disposition, and that

their inability, instead of being their excuse, is their sin, they tell them the truth : but, if from this representation they are led to believe, that they can repent and believe the gospel, when they please : or, that these exercises of the new heart are the fruit of their own choice, they will adopt at once the principles of the Arminian system, an error of dangerous consequence to the souls of men.

It will be remembered, that when the writer observed that a reason must be sought in the constitution or nature of man, for the existence of the affections, it was remarked, that by nature was meant the various modes and degrees of divine operation, in the formation, support and direction of creatures, fitting them for the purpose and use, designed by infinite wisdom. And it may be proper to add, that on this idea of nature, there is no necessity of supposing that the imperfections of creatures, whether natural or moral, are the fruit of *a positive* Divine operation ; these may be the result of *a defect* of such operation. Properly speaking, *perfection*, in its various degrees and kinds, as it exists in creatures, is the fruit of a positive operation of God, and *imperfection and sin* in them is the defect of his operation. God is not the Author of darkness, in the same sense, he is of light : nor of folly, in the same sense, he is of wisdom : nor of sin, in the same sense, he is of holiness. In a sense he is the Author of darkness, folly and sin, as he is the Author of creatures without which neither of them could exist, so much as in idea : but they are no emanation from him, but the want of it. On the contrary, light, wisdom and holiness, are positive existences, they are perfection, they are an emanation from God. He is the Father of Lights, light in the natural, and light in the moral world : but not the father of darkness or sin. Thus God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

This explanation seemed requisite, and the more so as the Magazine admits not of direct controversy. It is hoped, it will satisfy the candid, that the sentiment advanced is just, at least not liable to material objections, and particularly not to those which have been stated and considered.

On the Crucifixion of Jesus Christ.

Meditations suggested by, and at the time of the late total eclipse of the sun.

ON the 16th of June last, in that gloomy moment, when in a clear sky, the sun was darkened in the midst of the heavens, when the dampness of the cold air was like the falling of the evening dews, when the fowls retired to their roosts, and not a note was heard from the feathered tribes, except only from the evening bird ; when the stars appeared in mid day, when darkness covered the heavens, softened only by a faint twilight, which lay round about on the low horizon, when a few diverging rays of penciled radiance streamed from behind the

intervening orb; when candles were lighted to dispel the gloom, and fires were seen glowing, as in the night, on the distant hills and mountains; when every mind was irresistibly affected with the awful sublimity of the unusual scene, such as we never saw, and shall never see again——On the 16th of June, when the heavens were clothed with sack cloth, and all business ceased from the solemn appearance of the moment, how many minds were led to reflect on mount Calvary? and how many parents said with solemnity to their children, far more gloomy was the appearance, when your Saviour hung upon the cross, and died for your salvation? To how many minds did the words of the Evangelist recur, "And it was about the sixth hour, and there was darkness over all the earth until the ninth hour, and the vail of the temple was rent in the midst—And the earth did quake, and the rocks rent."*

Then the sun was darkened, and a general gloom hung over the face of the whole earth.—But it was not produced by the same cause, which occasioned the darkness we have lately seen. This was according to the ordinary course of nature; but that was as preternatural as restoring limbs to the maimed, or raising Lazarus from the dead. This we see could be calculated beforehand with great exactness; but that darkness, or eclipse could no more have been calculated, than the drying of the Red sea, or the falling of the walls of Jericho.

* Luke xxiii. 44, 45 and Matt. xxvii. 51.

Evidence that the darkness at our Saviour's crucifixion was not occasioned by a total eclipse of the sun according to the laws of nature, is easily discovered by the most satisfactory and conclusive proof. The eclipse of the sun takes place at the time of the new moon, in the instant when the moon is changing sides of the sun, as it passes from west to east. The eclipse is visible when the moon passes directly in the line between us and the sun, so as to cover and hide it from our sight. But our Lord was not crucified at the time of the new moon, but at the time of the full moon, when the moon was, as it always is at its full, on the opposite side of the earth from the sun, and at its greatest distance from it. He was crucified on the day after the passover, which according to the law by Moses was the 14th of the month; our Lord then suffered on the 15th; and as the Jews always began their months on the day of the new moon, the moon must have been changed fourteen days, which is the time to bring the full moon. It could not therefore have been a natural eclipse of the sun which occasioned that darkness. Besides, it is found by calculation,* that

* See the following calculation by Nehemiah Strong, formerly professor of Mathematics and natural philosophy in Yale College.

By a calculation I have made upon the principles of Astronomy, I find that the underwritten account of the Eclipse of the Moon, according to the stated course of nature, must have happened in the afternoon of the day on which our Saviour was crucified, A. D. 33, at 35 minutes and 50 seconds past 3 o'clock afternoon, April 3d—calculated for the latitude and meridian of Jerusalem, in Palestine,

according to the course of nature there must have been a total eclipse of the moon on that day, and beginning at the time when our Lord was on the cross, but on the other side of the earth from Jerusalem. The eclipse of the moon is always at the time of its full, and is occasioned by its passing through the shadow of the earth, so that the sun cannot shine upon it to illuminate it. Since then, according to scripture it was the time of the full moon, and the time also of the moon's eclipse according to astronomical calculation, it is certain this darkness could not proceed from an ordinary eclipse. Besides, the darkness then was over the whole earth, both sun and moon were darkened, but a common solar eclipse can never be seen but in a small part of the earth; the moon is so small compared with the sun and the earth, that its shadow can cover but a small part of the earth. This darkness at Jerusalem, and over the whole land, continued from the sixth to the ninth hour; but such is the magnitude and motion of the heavenly bodies, that no ordinary eclipse of the sun can continue so long, in any one place, and a total eclipse of the sun cannot continue more than five or six minutes, in the same place, even when the bodies are in the most favorable part of their orbits. The darkness at our Lord's crucifixion was therefore caused by the power of God, out of the ordinary course of nature, which made an ancient philosopher, who viewed this supernatural eclipse in Egypt, cry out, "Either the God of nature now suffers, or nature itself is coming to an end." Though that eclipse was occasioned by a cause superior to the one which we lately saw, yet this perhaps has given us the liveliest idea, that we can ever have, of the affecting gloom that was spread over nature, when the Lord of life hung on the cross, and bled and died for sinful men. Yet what we have seen is but an imperfect representation of the appearances of that day. Then the whole earth was darkened, the darkness continued three hours, perhaps was of a blacker shade; it was also attended with the convulsions of nature. The earth quaked, the rocks rent, the vail of the temple was rent in twain from the top to the bottom. The officer, and they that were with him watching Jesus, feared greatly, saying, Truly this was the Son of God. All this was agreeable to the prophecy in the 18th Psalm. "In my distress I called upon the Lord, and cried unto my God; he heard my voice out of his temple, and my cry came before him, even into his

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where our Lord was crucified, lat. 32 deg. 20 min. N. long. 36 deg. E. This was invisible in that Meridian, as it ended before the Moon had risen, but it was total to all parts of the world where it was seen throughout.

THE CALCULATION.

	h. m. s.	
Beginning April 3d at	1 42 19	Afternoon.
Moon's center immerged	2 16 13	
Beginning of total dark.	3 3 0	
Middle of the Eclipse	3 35 50	
End of total darkness	4 8 34	
Moon's center emerged	4 54 7	
End and full restoration of light	5 29 21	

Whole duration 3h. 47m. 2 sec.

Duration of Eclipse of Moon's center 3h. 37m. 54 sec.

Duration of total darkness 1h. 5m. 28 sec.

Quantity of greatest immersion 13 digits 1-2.

ears. Then the earth shook and trembled, the foundations of the hills moved and were shaken, because he was wroth—He bowed the heavens also and came down, and darkness was under his feet". So our suffering Lord cried, My God, My God, why hast thou forsaken me? and darkness and trembling, an earthquake and convulsions took place.

Joel also prophesied, saying, The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. Such were the horrors of that awful day, that "All the people that came together to that sight, beholding the things which were done, smote their breasts and returned."

Had we, in the late eclipse, been involved in unexpected darkness, instead of that which was according to the course of nature, had we felt the earth trembling beneath our feet, had we heard the crash of rending rocks, tumbling from neighboring mountains; had we at the same time stood by the cross of one, who had raised the dead, and had done all manner of wonderful things of one long foretold in holy scripture as the Messiah, crucified for calling himself the Son of God, according to the concurrent testimony of ancient prophets, should we not have been greatly afraid, and should we not have smote on our breasts, and said in our hearts, "Truly this was the Son of God?"—But the darkness we saw was natural and expected, no convulsions of nature attended it; no Saviour was crucified before our eyes; we saw nothing to alarm us, no tokens of divine wrath to fill our souls with astonishment and terror, nothing ominous. Grand and sublime as the spectacle was, it was nothing to the day in which the Lord of glory bowed his head, and gave up the ghost.

If there was a natural cause for the darkness which we saw a few weeks since, there was also a moral cause of very interesting import, for the darkness, and other extraordinary events, which took place above 1800 years ago. He who created the sun, and gave being to heaven and earth, he who, from divine compassion, then assumed human nature, and took the form of a servant, and the office of a Redeemer, then died on the cross, and gave himself a ransom for an ungodly world. He bare our sins, in his own body, on the tree: he laid down his life for his sheep. It was by that great atoning sacrifice, that he justified the divine law, in the perfect holiness it demands of mankind—declared the righteousness of the dreadful sentence it denounced against a rebellious world—showed his firm attachment to his Father's law to be such, that he would not only sooner cause heaven and earth to pass away than that a tittle of the law should be set aside; but that he himself, the almighty Author of the whole, would sooner endure the curse, in his own person, than suffer the smallest injury, or dishonor, to be done against the law, or permit the dignity of the glorious moral government of God to be lessened; and that he

would submit to this, rather than fail to manifest the riches of his grace, and enrich his kingdom with the best manifestations of the divine perfections. It was then that he declared the glory of the Father—that he magnified the law and made it honorable—that he condemned sin in the flesh, and so made out the ransom of a guilty world, that whosoever will, may come unto him, receive a pardon through his mediation, sanctification by his Spirit, and enjoy eternal life.

It was a sufficient reason for events of that distinguished day, that on that solemn occasion, there was a manifestation of God's holy abhorrence of sin. It was suitable that while the Father hid his face from man's most compassionate suffering substitute, he should impress on the visible creation, the manifest tokens of his holy displeasure ; and that such things should take place to call up the attention of creatures to the subject, and notify them, that though he was graciously determined on mercy he was by no means indifferent as to the evil of their sins. God was angry, he abhorred rebellion, and the malignant spirit which reigned among his creatures on earth.

It might be also a sufficient reason for the darkness, and the other terrifying events of that day, that God might give tokens of his wrath at the horrid wickedness of his professing people. The Jews were such, but when the Son of God came among them as the light of the world, answered all the numerous predictions of the prophets, wrought signs and wonders of mercy, and declared the glory of the Father, with words of grace and truth, their depraved hearts were exasperated with hatred and envy ; they often attempted to destroy him ; their highest ecclesiastical officers determined to put him to death. The council of their nation, having taken him by treachery, many sat up all night to abuse him, they sought false witness, and carried him to Pilate the Roman governor. He was sent to Herod, where he was set at naught. But his accusers could support no allegations against him. When he was repeatedly acquitted by Pilate, the chief priests stirred up the people, by dint of clamour, to procure his condemnation, and to require Barabbas, a notorious malefactor, to be delivered to them, in preference to the Son of God. Jesus was then scourged, and arrayed in mock majesty, led forth without the city, and crucified between two thieves, while his expiring agonies were the subject of their barbarous mockery. Such wickedness was a sufficient reason why God should frown upon them, and command the inanimate creation to reprove their horrid guilt.

Or did God command the heavens to be hung in mourning, and the earth to quake and tremble, in sign of sympathy at the suffering of its Creator ? Or was it ominous of the unprecedented destruction of the nation, who were infatuated to invoke upon their guilty heads the heavy curse, " His blood be upon us and upon our children ;" an imprecation to which divine vengeance said, Amen ; and which is remarkably executed upon their posterity, in the presence of all nations, to the present day.

This darkness too, may well

be considered as ominous of that dreadful day, when the unbelieving world shall be called to stand before their rejected Lord for judgment. Then the great day of his wrath shall have fully come; the heavens shall pass away with a great noise; the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up; and the rejecters of the Son of God shall be led forth to execution, and be destroyed with the endless agonies of the second death.

These things might serve also for conviction, and an admonition, then to the Jews, and now to us, to receive the Saviour, and prepare for the day of judgment, which will be the complete redemption of believers, and their introduction into the enjoyment of the glorious rewards, procured by their once suffering but now ascended Lord.

Thus we find sufficient reasons for the darkness and convulsions at the crucifixion of Christ, as matter of conviction and admonition to men—an omen of the destruction of Jerusalem and the dissolution of the world, and of the final judgment, a sign of sympathy with the dying Jesus, an expression of wrath at the perpetration of the horrid wickedness of the Jews, in murdering God's anointed—and at the remembrance of the sins of the whole world, when the atonement was offered by our most merciful Redeemer.

Among the other numerous evidences that Jesus was the Christ, the Son of the Blessed, taken from the prophecies and types of the scriptures fulfilled—from his works attesting the declaration he made of himself—from his resurrection from the dead—and from the outpouring of his spirit in the apostolic age, the darkness and other events attending on his crucifixion, add their testimony; they declare it to have been a day of distinguished solemnity. Well might all these wonderful things accompany that most astonishing of all events since the creation. What we so lately saw, could hardly fail to remind us of that day of our Lord's sufferings; and let it not be in vain to us, that our minds have been recalled to the contemplation of an event, in which heaven and earth are supremely interested, and which at the time, was matter of far greater wonder and admiration to the holy angels, than to the inhabitants of this world, who were involved in the gloomy terrors of the day.

It is right, that after having noticed the trembling and darkness of the day when our Redeemer bled, we should look beyond the scenery, and fix our most earnest attention on the divine personage who suffered. Christ and his death were the things which wrought real astonishment in the minds of the superior intelligencies of heaven. We have noticed his person, his sufferings, his design, and the glorious work which he wrought. He obtained a victory over the prince of darkness: he led captivity captive, and having spoiled principalities and powers, he made a shew of them openly. And it is now proper, that we should close our meditations with a few brief reflections.

1. The death of Jesus Christ, as a Redeemer from sin, must lead the considerate mind to attend to the manifestation here

made, of God's infinite abhorence of sin. In his sight, it certainly did appear infinitely detestable. We cannot conceive, how it could have been possible for him, to have made a greater manifestation of his detestation of it, than he did make when it was unfit that he should exercise his mercy, or pronounce a pardon for the least sin, without such an atonement, as none but the Son of God could make, and which required, that even he should endure the buffetings of Satan, the cruelties of barbarous men, the hidings of the Father's face, and the sacrifice of his precious life.

If the view which God has expressed of the evil of sin, as it appears to him, be just, then we must conclude that we, who are full of sin, are much more criminal and vile, than any of us have ever realized. Our sins are exceedingly criminal, and there is much reason that we should abhor ourselves, and repent in dust and ashes.

2. The sufferings of Christ give the most impressive manifestation of the inflexible justice of God. He will not go aside from rectitude; this appears as his first, and his unchangeable determination. If any motive could induce him to depart, in any degree, from perfect justice, it must have been the sparing of his own Son, when he appeared as our substitute. But this he would not do, though the soul of Christ was sorrowful even unto death, and though he besought that, if it were possible, this cup might pass from him. Instead of abating any thing, he said, "Awake, O sword, against the man that is my fellow."

3. The crucifixion of our Lord, with as great certainty, and if possible, with more impressive language than the law, declares the desperate condition of mankind, antecedent to the idea of the atonement. Never could we have answered for our guilt, nor done the work which even Christ could perform on no easier terms. If Christ died for all, then were all dead.—Under what infinite obligations are we to our Redeemer! We are not our own, we are bought with a price: and never can we love our Lord too well, or do too much for his honor, or the advancement of his kingdom among men.

4. In the sufferings of Jesus, we have the most impressive manifestation of the love of God, and his tender compassion, for even sinful creatures. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. Greater love hath no man than that he lay down his life for his friend, but while we were yet enemies, Christ died for us. He died the just for the unjust, that he might bring us to God.—What returns shall we make for such unparalleled grace?

5. From the atonement of Christ we may assuredly conclude, that there is no other name given under heaven among men, by which we must be saved, and that there can be no escape, if we neglect this great salvation. The wrath which fell on Christ, if it fall on us, must make our doom intolerable. Can thine heart endure, or thine hands be strong, O unbeliever, in the day when this wrath shall fall upon thine head? Canst thou answer both for disobedience to the law, and rejection of

the Divine Redeemer. As well the certainty, as the greatness of the unbeliever's doom, is a just inference from this atonement.

Finally, The crucifixion of Christ is calculated to impress on our minds this truth, that to obtain an interest in his redemption, is of the utmost importance to us. It is for this that divine long-suffering is now continued, and that the gospel is most affectionately urged upon us. If any of my readers are yet aliens from the commonwealth of Israel, the language of Christ to such is, "Turn ye, turn ye, for why will ye die?"

Μελέτας.

Cynthia and Amelia—

A FRAGMENT.

SWEET was the time when I first felt the power of my Saviour's sanctifying grace, said Cynthia to Amelia, as they were engaged in friendly converse; and sweet to my soul have been his visits since. The world has now lost its charms;—it ceases to captivate my affections;—my soul feels joys of a kind superior to that which it can communicate. A source of pleasure I have found, whence streams of enjoyment flow, of which I may drink my fill.—Dear Amelia, I once thought as you do, that no satisfaction surpassed that derived from the pleasures of life.—No one had a higher relish for these pleasures—No one pursued them with greater avidity, or, perhaps, enjoyed, in greater perfection, that happiness which they can afford. But they satisfy not;—they are fleeting;—as the dew of the morning passes away before the effulgent beams of the sun; so do all these pleasures pass away before the beams of the Sun of Righteousness, which shine upon my soul. But my eye, dear Amelia, oft drops the tear, when my mind reflects on the time misspent in their pursuit;—my heart sometimes reproaches me;—my guilt oft stares me in the face, because of neglecting my dear, my kind Redeemer.—But I trust he has forgiven me;—I trust his mercy has triumphed over my obstinacy and given me a title to eternal life. Oh! shall I tell how he met me? How great is his mercy! In the midst of gay circles,—fluttering in the ball room;—in the midst of riches, cheerful prospects and delights, how often did my conscience reproach me! How often did he warn me! Then unhappy and miserable, I sighed for the lonely cot of the peasant, or the solitary place,—a retreat from these gaities. These things, thought I, will not bear the pure eyes of the Judge of all. If I should then plead my youth, my lively disposition, and the consequent temptations to which I am peculiarly exposed, they will not answer. Strict justice is his attribute.—The soul that sinneth it shall die; but those that believe in Christ shall be saved.—Can I then be saved thought I? I am a most grievous sinner—condemned by the law—

"Thy wrath lies heavy on my soul,
And waves of sorrow o'er me roll."

I said to God, If thou canst, be gracious still!—I leave my vain course,—my companions,—my worldly hopes,—peradventure said I, the Lord will be gracious;—I was cast out in the open field;—exposed to destruction; ready to perish;—but the Lord,

and the Lord alone took me up. The time of his passing was a time of love. For his mercy's sake he saved me—he poured the balm of consolation into my wounds;—he bound them up—he mollified them with ointment. My heart rejoiced in his goodness; and he enabled me to give him all the glory. With joy I attended to his ordinances, which before I esteemed fit only for the enthusiastic and superstitious—These, dear Amelia, of which perhaps you form the same idea that I did, are sweet to my soul, as a means of drawing near to God. Oh! how much to be praised above those worldly schemes of pleasure which I once esteemed! And now with complacency I look forward to death, judgment, and eternity. These things strike no dread to my mind, but often are the subjects of joy and rejoicing. For all this, to God is the glory to be given.—Fear not, Amelia, to believe and to trust the words of eternal life—I may say with the apostle: "What we have seen and heard that declare we unto you." I feel the power of truth—I know it is from God. Peace is upon you—happiness unspeakable and full of glory your reward, when you put away the evil of your doings;—when you repent of your sins in sincerity and truth;—when you leave *all* for Christ; when you are *created in him* unto good works. Strength to do all this comes from him.—Prayer is the means to obtain it. Pray, my Amelia, for the spirit of grace;—God is gracious:—Jesus came to save sinners.

Dear Cynthia, said Amelia, with tears dropping from her eyes, I believe what you say. The peace of your mind beams in your countenance; the joys of religion sparkle in your eyes. I see your cheerfulness, and often does my wicked heart envy your happiness. I am afflicted with your recital;—your example long has reproved me;—your words now take strong hold of my mind. Oh! that the resolutions which now start in my breast, might always seem as important to my soul;—to change my course of life—to prepare for the solemnities of death—to make God my friend, Christ my Saviour from wrath to come. O my friend, I am ready to cry what shall I do to be saved? God be merciful to me a sinner. Trust not, said Cynthia, to your own resolutions; but believe and trust in God;—you can keep them only by his grace. My prayers will be for you. I must go. Adieu.

The Catholic Doctrine of a Trinity, &c.

CHAPTER. IV.

THE TRINITY IN UNITY.

(Concluded from p. 72.)

IF there be any diversity of nature, or any essential subordination in the persons of the Godhead, it must be revealed to us either in their *Names*, or their *Attributes*, or their *Acts*; for it is by these only that they are or can possibly be made known to

us in this Life. If the Scripture has made no difference in any of these, farther than that of a *personal* distinction (which we all allow) we are no longer to doubt that there is a natural or essential *Unity* in the three Persons of the *Father*, the *Word*, and the *Holy Ghost*. It shall therefore be shewn in this Chapter, by a sort of proof more comprehensive than what has gone before, that these Persons have the same *Names*, the same *Attributes*, the same counsel or *will*, and all concur, after an ineffable manner, in the same divine *Acts*: so that what the scripture is falsely supposed to have ascribed to God in *one* Person, will appear to be ascribed by the same authority to God in *three* persons. That therefore, these three persons are but *one God*: they are three distinct *agents*, yet there is but one and the same divine *agency*: or, as the Church has more fully and better expressed it, that "that which we believe of the glory of the Father, the same we are to believe of the Son, and of the Holy Ghost, without any difference or inequality."

I.

The Trinity in Unity is the *one Lord*, the *Creator* of the world.

Psal. xxxiii. 6. *By the* Word *of the* Lord *were the heavens made, and all the host of them by the* breath (*Heb.* Spirit) *of his mouth.* The whole Trinity therefore created the world: yet this Trinity is but *one Lord*: for it is written,

Isai. xliv. 24. *I am the* Lord *that maketh all things, that stretcheth forth the heavens* ALONE, *that spreadeth abroad the earth* BY MYSELF. It follows therefore, either that the *word* and *spirit*, did *not* make the heavens; or, that the *Father*, with his *word* and *spirit*, are the ALONE Lord and Creator of all things.

II.

The Trinity in Unity is the one Supreme Being or Nature, distinguished from all other Beings by the name *Jehovah*. For the Scripture gives us the following position.

Deut. vi. 4. *The Lord our God is* ONE JEHOVAH; and again, *Psal.* lxxxiii. 18. *Thou whose name* ALONE *is* JEHOVAH, *art the most high over all the earth.*

Yet *Christ* is *Jehovah.*

Jer. xxiii. 6. *This is the name whereby* he *shall be called* JEHOVAH *our righteousness.*

So is the *Spirit* also.

Ezek. viii. i. 3. *The Lord* JEHOVAH *put forth the form of an hand and took me,* —— *and the* SPIRIT *lift me*, &c. see also CHAP. II. Art. IV. and XXIV.

Therefore, the Father, the Son, and the Holy Ghost are the ONE Jehovah: they are three persons, yet have but *one name* and *one nature.* And it is the great advantage of this argument, that the Name *Jehovah* is not capable of any such equivocal interpretations as that of *God*; it has no plural; is incommunicable to any derived or created being; and is peculiar to the divine nature, because it is descriptive of it. The Author of an *Essay on Spirit*

has endeavoured to avoid the force of this proof, by pretending that there are *two Jehovahs*, one a distinct Being from the other. But in this he has exposed the cause he meant to defend, and left the argument in a worse state than he found it: for if there be *two*, then it is false that there is a *most high over all the earth, whose name* ALONE *is Jehovah*; and let him try if he can reconcile it. Dr. *Clarke* also pretends, in the Titles to two of his Sections, wherein the collection of texts is very numerous, to have set down the *Passages wherein it is declared* that the Second and Third persons *derive their Being* (that is the expression he was not afraid to make use of) *from the Father*. But he has not produced one such passage; no such thing being *declared* in the whole Bible; and the contrary to it is plainly revealed under this application of the name *Jehovah*.

III.

The Trinity in Unity is *the Lord* absolutely so called; in *Hebrew Adonai*; in Greek, ο Κυριος

Rom. x. 12. † *The same* LORD *over all, is rich unto all that call upon him.*

Luke ii. 11. *A Saviour which is Christ the* LORD.

Rom. xi. 34. *For who hath known the mind of the* LORD, *or who hath been his Counsellor?* Which *Lord*, as we learn from the prophet whence this is quoted, is the *Spirit*; for it is written, *Isai.* xl. 13. *who hath directed the* SPIRIT *of the Lord, or being his counsellor hath taught him?* That the person of the *Spirit* is the *Lord*, is also plain from 2 *Cor.* iii. 18. *now the Lord is that Spirit* ——ο δε κυριος το Πνευμα εστιν——*we are changed from glory to glory as by the spirit of the Lord*; καθαπερ απο κυριου Πνευματος *as by the Lord the Spirit:* which is all along to be understood of the *personal Spirit*, because the apostle begins expressly with *that* at the 3d verse of this chapter. And it was from the authority of these words——*The Lord is the Spirit*——added to those of ver. 6.—— *the Spirit giveth life*——that the council of *Nice* borrowed the following clause of its Creed——"*I believe in the Holy Ghost, the* LORD *and* GIVER OF LIFE."

IV.

The Trinity in Unity is the *God of Israel.*

Matt xv. 31. *The multitude glorified the* God of Israel.

Luke i. 16. 17. *The children of* Israel *shall he turn to the Lord* THEIR GOD: *and he shall go before* HIM*——that is, before *Christ.*

2 *Sam.* xxiii. 2, 3. *The* SPIRIT *of the Lord* spake *by me* ——*the* GOD *of* Israel said, &c. So that unless he who *spake* was *one* being, and he that *said* was *another*, the *Spirit* is the *God of Israel.*

* Dr. *Clarke* allows that the word *him* means *Christ*, yet denies that he is intended by *the Lord their God*, which is the *antecedent* to it: and calls this a *manner of speaking.*

† The Reader is desired to observe, that as I cannot in all cases fix upon a text that does precisely distinguish the *person of the Father*, I shall therefore be frequently obliged, as in this instance, to set a passage down in the *first* of the three ranks, that does confessedly denote the *true God.*

V.

The divine *Law*, and consequently the *authority* whereupon it is founded, is that of a Trinity in Unity.

Rom. vii. 25. *I myself serve the* LAW *of* GOD.

Gal. vi. 2. *Fulfil the* LAW *of* CHRIST.

Rom. viii. 2. *The* LAW *of the* SPIRIT *of life.*

The divine *Law*, then, is the law of *God*, *Christ*, and the *Spirit of life*. But it is written, *Jam.* iv. 12. *There is* ONE LAW-GIVER *who is able to save and to destroy:* therefore, *these* THREE *are* ONE. And here we have the true reason why the Scripture has represented the whole Trinity as *tempted* and *resisted* by the *disobedience* of man. For *sin* being the transgression of the *Law*, and the law being derived from the undivided authority of the *Father*, the *Son*, and the *Holy Ghost*, every breach of it is an offence against the Trinity: therefore it is written,

Deut. vi. 16. *Thou shalt not* TEMPT *the* LORD *thy God.*

1 *Cor.* x. 9.——*neither let us* TEMPT CHRIST.

Acts v. 9. *How is it that ye have agreed together to* TEMPT *the* SPIRIT *of the Lord?*

VI.

The *mind* and *will* of God is the mind and will of a Trinity in Unity.

The *mind* of God.

1 *Cor.* ii. 16. *Who hath known the* MIND *of the* LORD?

Ibid. ——— *We have the* MIND *of* CHRIST.

Rom. viii. 27. *He that searcheth the hearts knoweth what is the* MIND *of the* SPIRIT.

The *will* of God.

1. *Thess.* iv. 3. *This is the* WILL *of* GOD.

Acts xxii. 14. *The God of our Fathers hath chosen thee, that thou shouldst know* HIS WILL*.

2 *Pet.* i. 21. *Prophecy came not in old time by the* WILL *of Man; but holy men of God spake as they were moved by the* HOLY GHOST.

* This passage is meant of *Christ* and of *his* will. *The God of our fathers* (said *Ananias*) *hath* CHOSEN *thee*, &c. but the *person* in God who appeared to *Ananias* and said of *Saul, he is a* CHOSEN *vessel unto* ME, was *the Lord*, even *Jesus*. *Acts* ix. 15. 17.

VII.

The *Power* of God is the Power of a Trinity in Unity.

Eph. iii. 7.——*The grace of* GOD *given unto me, by the effectual working of* HIS POWER.

2 *Cor.* xii. 9.——*that the* POWER *of* CHRIST *may rest upon me.*

Rom. xv. 19.—— *signs and wonders by the* POWER *of the* SPIRIT *of God.*

The Scripture therefore has ascribed divine *power*, and that in the same exercise of it, (the *ministry* and *miracles* of St. *Paul*) to *Christ* and the *Spirit* in common with God *the Father*. So

that when all glory and *power* is ascribed to the *only wise God*, what God can that be, but the Trinity? Upon this principle the Scripture is easily reconciled: upon any other it is unintelligible, as the reader may soon find by consulting Dr. *Clarke* and some other of the *Arian* writers; who to avoid this plain doctrine, have tried to amuse us with a religion made up of scholastic niceties and unnatural distinctions, which no man can understand, and which themselves are not agreed in, nor ever will be to the world's end. Yet they often dispute against us from the acknowledged *simplicity* of the Scripture!

VIII.

The Trinity in Unity is *Eternal.*

Rom. xvi. 25, 26. *The mystery*——*made manifest according to the commandment* (αιωνιε) *of the* EVERLASTING GOD.

Rev. xxii. 13. *I* (*Jesus*) *am the* FIRST *and the* LAST.

Heb. ix. 14.—— *who through* (αιωνιε) *the* EVERLASTING SPIRIT.

* Dr. *Clarke* allows these words, in *this place* to mean *Christ*, yet where the same words occur in *Rev.* i. 8. with the addition of the epithet *Almighty*, he denies it; though they are demonstrated to be spoken of the same person by the context and tenour of the whole chapter †: and he tells us, the character in one place *differs* from the other. So that upon his principle, the scripture has revealed to us two different beings, both of whom are the *first and the last*, yet not *coeternal.* Which is sufficient of itself to justify all that was said above concerning his *distinctions*, &c.

IX.

——Is TRUE.

John vii. 28. *He that sent me is* TRUE.

Rev. iii. 7. *These things saith he*——*that is* TRUE, *he that hath the Key of David*, &c.

1 *John* v. 6. *It is the Spirit that beareth witness, because the* SPIRIT *is* TRUTH —— η αληθεια THE truth.

X

——is *Holy.*

Rev. xv. 4. *Who shall not fear thee, O* LORD, *and glorify thy name? for* THOU ONLY *art* HOLY.

Acts iii. 14. *But ye denied* THE HOLY ONE, *and desired a murderer to be released unto you*, &c. See also *Dan.* ix. 24. and *Rev.* iii. 7.

1 *John* ii. 20. *Ye have an unction from* THE HOLY ONE; that is, an *anointing* from the *Holy Ghost*, who is called

John xiv. 26. TO πνευμα, TO αγιον, *The Spirit the Holy one.*

XI.

——is *omnipresent.*

Jer. xxiii. 24. *Do not I* fill heaven and earth, *saith the* LORD?

Eph. i. 22.——*the fulness of* HIM (Christ) *that* filleth all in all.

† See the *note* at Ch. III. Art. XIX.

Psal. cxxxix. 7, 8. *Whither shall I go then from thy* SPIRIT? ——*if I go up into* heaven THOU *art* there; *if I go down into* hell, THOU *art* there *also.*

XII.

—— is the fountain of *life.*

Deut. xxx. 20.——*love the* LORD *thy* GOD, *for* HE *is* thy LIFE.

Col. iii. 4. *When* CHRIST *who is* OUR LIFE *shall appear,* &c.

Rom. viii. 10. *The* SPIRIT *is* LIFE.

XIII.

The Trinity in Unity *made* all mankind.

Psal. c. 3. *The* LORD *he is* GOD, *it is* HE *that hath* MADE US.

John i. 3. *By* HIM (Christ) *were* ALL THINGS MADE.

Job xxxiii. 4. *The* SPIRIT *of God hath* MADE *me.*

XIV.

——*quicken the dead.*

John v. 21. *The* FATHER *raiseth up the dead and quickeneth them.*

Ibid. ——*Even so the* SON QUICKENETH *whom he will.*

Ibid. vi. 63. *It is the* SPIRIT *that* QUICKENETH.

XV.

—— *instruct* us in divine knowledge.

John vi. 45. *They shall be all* TAUGHT *of* GOD.

Gal. i. 12. *Neither was I* TAUGHT *it but by the revelation of* JESUS CHRIST.

John xiv. 26. *The Comforter, the holy* SPIRIT, *will* TEACH *you all things.*

XVI.

—— have *fellowship* with the faithful.

1 *John* i. 3. *Truly our* FELLOWSHIP *is with the* FATHER. ——Gr. Κοινωνια

Ibid. And with his Son JESUS CHRIST.

2 *Cor.* xiii. 14. *The* FELLOWSHIP (Κοινωνια) *of the* HOLY GHOST *be with you all.*

XVII.

——are spiritually *present in* the elect.

1 *Cor.* xiv. 25. ——GOD *is* IN YOU *of a truth.*

2 *Cor.* xiii. 5. CHRIST *is* IN YOU *except ye be reprobates.*

John xiv. 17. *The* SPIRIT——*dwelleth with you and shall be* IN YOU.

So again,

2 *Cor.* vi. 16. GOD *hath said, I will* DWELL *in them.*

Ephes. iii. 17. *That* CHRIST *may* DWELL *in your hearts.*

Rom. viii. 11. *His* SPIRIT *that* DWELLETH *in you.*

XVIII.

——*reveal* to us the Divine Will.

Phil. iii. 15. God *shall* REVEAL *even this unto you.*

Gal. i. 12. ——*neither was I taught it but by the* REVELATION *of* JESUS CHRIST.

Luke ii. 26. *It was* REVEALED *unto him by the* HOLY GHOST.

So again,

Heb. i. 1. GOD *who* SPAKE *unto the fathers by the prophets.*

2 *Cor.* xiii. 3. *Ye seek a proof of* CHRIST SPEAKING *in me.*

Mark xiii. 11. *It is not ye that* SPEAK, *but the* HOLY GHOST.

And as prophecies are revealed *by*, so are they also delivered *in the name*, that is, by the special authority of each person in the Godhead. For though the usual introduction to any divine revelation be —— *Thus* SAITH *the* LORD——yet we also find the expressions——*These things* SAITH *the* SON *of* GOD. *Rev.* ii. 18. And——*Thus* SAITH *the* HOLY GHOST. *Acts* xiii. 3. with many other passages to the same effect.

XIX.

——raised the Body of Christ from the grave.

1 *Cor.* vi. 14. GOD *hath both* RAISED UP *the* Lord, *and will also raise us up by his* OWN POWER.*

John ii. 19. *Destroy this temple, and in three days I* WILL RAISE IT UP.

1 *Pet.* iii. 18. *Christ——being put to death in the flesh, but* QUICKENED *by the* SPIRIT.

* See Art. vii. of this Chapter.

XX.

——conduct the people of God.

Isai. xlviii. 17. *I am the* LORD *thy* GOD, *which* LEADETH *thee by the way that thou shouldst go.*

John x. 3. *He* (Christ the Shepherd) *calleth his own sheep by name, and* LEADETH *them out.*

Rom. viii. 14. *As many as are* LED *by the* SPIRIT *of God, they are the sons of God.*

XXI.

——give a commission and authority to the ministers of the Gospel.

2 *Cor.* iii. 5. 6. *Our sufficiency is of* GOD, *who hath* MADE *us able* MINISTERS.

1 *Tim.* i. 12. JESUS CHRIST——*counted me faithful,* PUTTING *me into the* MINISTRY.

Acts v. 28. *Take heed therefore——to all the flock over the which the* HOLY GHOST *hath* MADE *you* OVERSEERS.

XXII.

——*sanctify* the elect.

Jude 1.——*to them that are* SANCTIFIED *by* GOD, *the* FATHER.

Heb. ii. 11. *He that* SANCTIFIETH *and they who are sanctified are all of one ; for which cause* he is not ashamed to call them brethren.

Rom. xv. 16. *Being* SANCTIFIED *by the* HOLY GHOST.

XXIII.

——perform all spiritual and divine operations.

1 *Cor.* xii. 16. *It is the same* GOD *which* WORKETH ALL IN ALL.

Col. iii. 11. CHRIST *is all and* IN ALL.

1 *Cor.* xii. 11. *But* ALL *these* WORKETH *that one and the self-same* SPIRIT.

CONCLUSION.

Let us now take a review of what has been collected in these papers, and sum up the evidence in its own natural terms.

It has appeared from the *first* Chapter, that *Christ Jesus*, whose Divinity is daily blasphemed amongst us because it is not proved in the Scripture, is the *Lord of Hosts*1, the *first and the last*,2 than whom there is *no greater*3, and beside whom there is *no God* 4: that he is the *Saviour of the world*5, the *Lord* and *God* of the *Holy Prophets*6 and *Apostles*7, the *most high God*8, the *searcher of all hearts*9, comprehended and made known to us under the name of *that God* to whom *the world was reconciled*11. Who though he was the *Word* of God, that *came forth* from the Father into the world; yet he *was God*12, and of the same *divine nature*13 with him that sent him. Though he was perfect *man*, of the *seed* of *Abraham*, born of his mother, and in all things made like to his brethren: yet *the fulness of the Godhead dwelt in him bodily*14 Though he suffered, died†, was pierced upon the Cross, and redeemed us by his *blood*; yet that blood was the blood of *God*15, and upon *his* Cross *Jehovah* was *pierced*16.

That the objections urged against all these positive proofs, proceed wholly upon false principles; being drawn, partly, from *natural religion* and *Philosophy*, which never was nor ever will be subject to the *law of God*; and is not intended so to be by those who set it up and dispute for it. Partly from the œconomical offices and humiliation of *Christ* in the *flesh*17; in which it is nevertheless affirmed, that *God* himself was made *manifest*18. And lastly, from the *unity*19 of God so often asserted and insisted upon in the Scripture; not in opposition to the Godhead of Christ, but to the *Idols** then worshipped all over the heathen world. Hence it is, that God is called the *true God*; for they were *false* ones; *one God*; for they were *many* 20; the *living God* 21; for they were *vanities* without life. Yet in the place of these *idols*, who are to supply the contrast, they have substituted the person of their blessed Redeemer, the *true God*22, the *everlasting Father*23, the *Lord of Glory*24, who is able to *subdue all things to himself*, and of whose *kingdom* there shall be *no end.*

From the *second* Chapter it has appeared, that the *Holy Ghost* is our spiritual *Father*25, by whose divine power we are *begotten* to a new life; and to whom we daily *pray* that he would not *lead us into temptation*26. That he is the *Lord*27, even the *Lord of Hosts*28, the ruler of the Christian œconomy, *calling* men to that *honour* in his church, which *God only*29 can bestow upon them. That he is incomprehensibly *united* with *God*, and sensible of the omnipotent *will* in himself; *even as* the human *Spirit* is united to *man*, and understandeth its *own thoughts*30. That *his power*, is the

1 Chap. I. Art I. II. III. 2 III. 3 XLV. 4 III. 5 IV. 6 V. 7 XI. 8 IX. 9 XLIII. 11 XIV. 12 XIX. 13 XLIV. 14 XVIII. †XLVII. 15 XLIX. 16 XLIV. 17 XXV. XXVI. XXXIX. 18 1 *Tim.* iii. 16. 19 XXIV. XXXIII. * XXII. 1 *John* v. 21. 20 1 *Cor.* viii. 5, 6. 21 *Acts* xiv. 15. 22 1 *John* v. 20. 23 XX. 24 1 *Cor.* ii. 8. 25 Ch. II. Art. I. 26 XI. 27 III. 28 XXII. 29 II. 30 XIII.

immediate power of *God himself*1 ; his *inspiration*, is the inspiration of *God*2 ; his *presence*, the presence of *God*3. That he *is God*4, even the *highest* ; for the *man* Christ Jesus, who is the *Son of God* and the *Son* of the *highest*, was *so called* BECAUSE he was begotten of the *Holy Ghost*5.

That the objections usually brought to disguise and destroy this evidence, are taken from the *unity*, the *attributes* and *will* of God, and the *ministration* of the *Spirit* in the œconomy of grace ; all of them falsely interpreted6. For as to the *unity* of God, it is not an unity of *person*. As to the supreme attribute of *goodness*, it is also possessed by the *Spirit*. As to the *Will* of God, according to which the gifts and graces of the Spirit are distributed, it is opposed to the will of *man*, not to that of the *Spirit* ; which is said to blow *where it listeth*, and to divide or distribute unto every man his gifts, not as *man* the receiver, but as he himself *willeth*7.

It has appeared from the *third* Chapter, that God is signified to us throughout the Old Testament by a name that is plural8, and proved to be such from many particular instances ; yet generally so restrained and qualified, as to destroy the suspicion of a plurality of *Gods*. That to this common name of God, many other plural names and expressions are added9 ; and that an interchanging of the *plural* and *singular*10 is frequently observed, which neither grammar nor reason can account for upon any principle, but that of a real divine plurality. That the *persons* of God are *three* in number, precisely distinguished on some occasions by the personal names of the *Father*, the *Word*, or *Son*, and the *Holy Spirit*11, and also by different offices. That the same term is not always peculiar and proper to the same person ; because the words *God*, *Lord*, *Jehovah*, and *Father*, are sometimes applied to one person, sometimes to another ; while at other times they are not personal, but general names of the *divine nature*. That in the *Lord of Hosts*12, sitting upon his throne, and speaking of himself in the *plural* to the Prophet *Isaiah*, there was not *one* person only, but *three* ; The *Father*, *Jesus*, and the *Holy Ghost*, all expressed under one name in the Old Testament, but personally distinguished to us by three different ones in the new, where this matter is referred to.

In the *fourth* and last Chapter, the passages of the Scripture have been laid together, and made to unite their beams in one common center, the *Unity* of the Trinity. Which unity is not metaphorical and figurative, but strict and real : and there can be no real unity in God, but that of his *nature*, *essence*, or *substance*, all of which are synonymous terms : this unity considered *in itself*, is altogether incomprehensible : but it is one thing to read and to know that there *is* a divine nature, and another thing to *describe* it. That it is proved to be an unity of essence : 1st. because the three persons are all comprehended under the same

1 XVII. 2 VI. 3 IX. V. XX. 4 VIII. 5 XXI. 6 XXIII. XXIV. 7 XXV. 8 Chap. III. Art. I. 9 V. VI. VII. VIII. 10 IX. X. 11 XVIII. 12 XIX.

individual and supreme appellation. They are the one *Lord* absolutely so called1. *The Creator of the world*, and the *God of Israel*2. 2dly, because they partake in common of the name *Jehovah*3, which, being interpreted, means the *Divine Essence*: and what it signifies in one person, it must also signify in the others; as truly as the singular name *Adam*, in its appellative capacity, expresses the common nature of all mankind. And this name neither is nor can be communicated, without a contradiction, to any derived or inferior nature, as well on account of its signification as its application, which is expressly restrained to *one only*. 3dly, It is farther proved, in that the *authority*4, the secret *mind*5 or counsel, and the *power*6 by which all things are established and directed, is ascribed to *Christ* and the *Spirit* in common with God the Father; and that in the same exercise of it, and upon the same occasions. 4thly, because there is a participation of such divine *attributes*7 as cannot subsist but where they are original. Our understanding, if it be moderately instructed, will satisfy us there can be *one only* who is *eternal*, and possessed of *holiness*, *truth*, *life*, &c. in and from himself. Yet the whole Trinity is *eternal*, *holy*, *true*, *living* and *omnipresent*: therefore these *three* were, and will be *one God* from everlasting to everlasting. 5thly, and lastly, because there is a concurrence of the whole undivided Godhead in all those *acts*8, every one of which have in them the character of a divine wisdom and omnipotence; and express such an intimate union and communion of the Holy Trinity, as the understanding of man cannot reach, and which no words can explain. For though it is and must be *one God* who doth all these things, yet it is *the Father*, the *Son*, and the *Holy Spirit*, who *gave us our being*, *instruct* and illuminate us, *lead* us, *speak* to us, and are *present* with us; who give *authority* to the church, *raise the dead*, *sanctify* the elect and perform *every* divine and spiritual operation.

This is the God revealed to us in the holy Scripture; very different from the *Deity* so much talked of in our systematical schemes of *natural* divinity; which with all its wisdom, never yet thought of a *Christ* or an *Holy Ghost*, by whom *nature*, now fallen and blind, is to be reformed, exalted, and saved. The Bible we know to be the infallible word of God; the rule of our faith and obedience. I find this doctrine revealed in it; therefore I firmly believe and submit to it. I hope the God whom we serve will defend it against all attempts toward reforming *Christianity* out of it: that the Church militant here on earth, may continue to agree in this fundamental doctrine with the Church triumphant in heaven. For there the Angels *rest not day and night*, praising this *Thrice-Holy*9, blessed and glorious Trinity. They have neither time nor inclination to dispute against that Glory which they cannot stedfastly behold. And had we a little more humility and devotion, we should not abound so

1 Chap. IV. Art. I. III. 2 IV. 3 II. 4 V. 5 VI. 6 VII. 7 VIII. IX. X. XI. XII. 8 XIII. &c. ad fin. 9 Chap. III. Art. XIX.

much with disputation. If, in such a subject as this, we trust to our own reason, and it should prove at last to have betrayed us into error, irreligion and blasphemy; what shall we have to say in excuse for ourselves? We shall not dare to plead the dignity and strength of our rational faculties before the tribunal of Him, who came into the world to bring the wisdom of it to nought. And if the religion of *Jesus Christ* is to be corrected and softened till it becomes agreeable to the natural thoughts and imaginations of the human heart, then in vain was it said——*Blessed is he whosoever shall not be* offended *in me.*

As for him, who is convinced that God is wiser than himself; who *believes* as he ought, and as the Catholic Church of Christ hath given him an example from the beginning; *his* danger lies on the other side: and while I venture to give him warning of it, *I beseech him to suffer the word of exhortation*, and to take in good part the *faithful wounds of a friend.* Let him take care then, that while he values his orthodoxy, he be not led unawares to *overvalue it*, by drawing false conclusions from it, and conceiting himself to be *already perfect.* If he knows and believes in the true God, he doth well: but let not that which is an honour to him be any encouragement to dishonour God; the knowledge of whom will only serve to encrease our condemnation, if we live in any *lust of concupiscence, even as the Gentiles who knew him not.* And though it be the *faith* of a Christian, and not his *morality*, that distinguishes him from the rest of mankind; yet that faith must appear in the conduct of his life; even as love to a friend is best witnessed by a readiness to do him service. It is true, the service is not the love, nor of equal value with it; yet the love that refuses the service will be accounted as nothing. The *mystery of faith* is an invaluable treasure; but the vessel that contains it must be clean and undefiled; it must be *held in a pure conscience*; as the *manna*, that glorious symbol of the *word of faith* preached to us by the Gospel, was confined to the Tabernacle, and preserved in a vessel of gold. A mind that is conformed to this world, and given up to its pleasures, though it repeat the creed without questioning a single article of it, will be abhorred in the sight of God, as a vessel unfit for the master's use; and unworthy, because unprepared, to stand in the *most holy place.* It is the great excellence of faith, that it can produce such a transformation in the life and manners, as no other principle has any power to do: and many are possessed of this truth without applying it to their own advantage. It is to be feared, that a consciousness of this damps their zeal, and creates that poor pitiful, cowardly indifference, so much in vogue; which if it had not by accident found the name of *charity*, would have been ashamed to shew its face in a Christian country. They are cold and backward to promote any religious conversation; they will not appear to be in earnest about their faith in the eyes of the world, lest they should be forced to abridge somewhat from the gaiety of their lives, and to *live* as they *speak.* But let them re-

member, *that without holiness no man shall see the Lord:* no dross or impurity of this world will be suffered to continue in his sight. And in this, he is no hard master, *reaping* where he hath not *sown*, and requiring the fruit of good works, without giving us strength and ability to bring them forth. He has provided for us the precious blood of the Lamb, and offered to us the assistance of his Holy Spirit, that we may be enabled to *serve* that living God in whom we *believe*. If we are purged by *him*, we shall be *clean:* if *he* washes us, we shall be *whiter than snow:* and when the kingdom of God shall come, and his glory shall appear, we shall be prepared to *behold his face in righteousness.*

This, and no other, is my sincerest wish and prayer for every Christian, who shall give himself the trouble to peruse these papers; in which I pretend to no merit but that of a *transcriber*; which I shall always esteem to be honor enough, where the word of God is my original. And if they should be any way instrumental to promote so good an end, he will not have read, nor shall I have written in vain.

The Experience of the Christian, extracted from the Horæ Solitariæ.

WHEN the believer considers himself, he is ready to say: "Here am I, a sinful inhabitant of a wicked world, without any thought of God by nature, and turned away in my affections from all that can be conceived of divine purity and perfection. I feel no natural inclination to goodness; but a strong propensity to all things, which are corrupt and perishing. My soul never sought after its God; and if it has thought of futurity, it considered the eternal state as a dark barren void, the gloomy apprehensions of which inclined me to forget it as fast as I could. My heart was all alive to the pursuits of the world, which in my sober moments, undistracted by the immediate presence of the objects, my heart told me were altogether perishing and vain.—Still I ran on the mad career, sure of a precipice which must terminate my course, and sure of nothing beyond it. Thus my whole nature I have constantly found riveted to the earth, without one aspiring thought or desire of its own to quit it. The very idea indeed of quieting it, has filled me with horror and pain. In this state, always in quest of good without ever finding its satiety, I have heard and read of God, and, with the mere curiosity of a man, have perused his word. I saw nothing in the holiness and omnipotence of my Maker, but which struck me with a sense of my distance from *him*, and with a terror of his future approach to *me*. All his attributes, considered in the aggregate, filled me with awe: His mercy alone afforded me some hope, when I thought of it *by itself;* but attempered with his justice, even mercy increased the dread. The very goodness of God must detach him from all that is sinful and im-

pure, and consequently (as I saw) must detach him from me. The Scripture appeared dark and confused to my understanding. I saw no propriety in many of its precepts, no force in its allegories, no comfort in its promises, no glory in its end. Indeed, its end I did not understand; for it seemed void of scheme or plan, and only, to my dark mind, a rude and undigested mass. It was, in all respects, a book sealed to my eyes, a book unaffecting to my heart. Some of its moral precepts alone seemed worthy of attenion; and these I viewed distinctly from all the rest; and, thus viewed, I thought that *Cicero*, *Seneca* or any of the philosophers, had or might have delivered as good as those. Thus I was left afloat in an immense ocean of uncertainty, without chart or compass to direct my course, or to promise me an harbor of comfort and repose. I found likewise, that I had no rudder to my bark, to steer it aright by any rule, could I obtain one; and that I lay exposed to the united agitation of winds and waves. To sink, filled me with horror; to swim, afforded me a prospect of continual restlessness and care. I saw others in the same situation of distress, some sensible of it, and others stupid or asleep; but this only wounded my humanity, without presenting me with relief. At length, a voice reached my heart; a voice, not of sound but of power, which I had never perceived before. "God hath sworn by an oath to his people, that he would grant unto them, that they, being delivered out of the hands of their enemies, might serve him without fear, in holiness and righteousness before him all the days of their life." A sun-beam, darting upon the eyes of a man just recovered to sight, from being born blind, could not fill him with so much amazement and wonder at the light, as these important words did my soul at the truths, which they contained, and which, though I had read them an hundred times, I never had perceived before. I saw, I felt an elenchus and a power in them, which no mere words, formed by any kind of art, could possibly have induced. I stood astonished; not at the *demonstration* of truth alone, though *that* appeared bright and obvious; but at the *force* and *impression* with which it seized my soul. It was *quick and powerful* indeed; and *sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discerner of the thoughts and intents of the heart.* The electrical fluid could not pervade the body with more subtilty and surprise, than the heavenly flame affected and seized upon the powers of my mind. I soon found, that to know a truth, is not merely to *see* it, but to *feel* and *enjoy* it too. I *tasted*, I *handled*, I *felt* the *Word of life.* I found it was life indeed. Soon my soul, like a new-born babe, casting eyes around, perceived its situation by nature, and the gracious change, which had passed upon it. By degrees, it could explore the darkness of sin and error, by the light of grace and truth. I saw that through all my past life, I had been in a state of *bondage*; that I had been a *slave* in the hands of my most cruel ene-

mies"; that I had feared God only as an angry and inexorable judge; that so far from walking before him in holiness and righteousness, I had counted it as the best enjoyment of my life to turn away from him; that it had been a part of my misery to reflect upon his transcendent holiness, to the commands of which I neither could yield, nor loved to yield, obedience; and that all his attributes were at war with me a sinner. I now saw, on the other hand, how God could be *just*, and yet *the justifier of him that believeth in* Jesus; and *how* all my sins, sufficient as they were to damn a thousand worlds, could be blotted out and forgiven. I perceived, with horror, the deep apostacy of my nature, and my total aversion of heart to God and his holy will. I was covered with shame and contrition, in the view of *myself*, and with wonder at so much goodness and beauty, in the consideration of *him*. My soul was bowed down with the conflict of remorse, hope, love, adoration, and surprise. I saw, I felt, I believed. I wondered, at first, that I had never seen, felt, or believed, before. But I soon found that this wonderful change in the human mind, is indeed a blessing and a gift from God; that it is not *of him that willeth, nor of him that runneth, but of God who sheweth mercy*; in short, that it is not of human might or power, but altogether by God the Spirit. The Scriptures now were unsealed in all those parts which became necessary for my establishment; and they shewed me, that God only could raise the dead—the *dead in trespasses and sins*, to *newness of life*; that no human wisdom can impart spiritual instruction; that the Spirit of life in Christ Jesus can only sustain that life, which it is his office to give; and that the same spirit of grace and truth alone can confer the grace and truth, which are needful for the soul in all its conflicts with its enemies, and for safe conduct to eternity. And Oh, what a harmony and glory did then appear in all the offices of the everlasting covenant; what a propriety and suitableness in the work of the divine persons; what a lustre in the satisfaction of their unchangeable attributes; what a force and savor in the holy Scriptures; what a hope from the promises; what privileges from communion with God, in his will, and love, and mercy! In short, it was altogether wonderful, and altogether new. It was a life of newness, as well as a newness of life. There was indeed a life and glory in the whole, which those, who have enjoyed them, can better rejoice in than describe. In one word, I felt a hope full of immortality, and found new and earnest desires after immortal life."

MESSRS. EDITORS,

AT the request of a number of gentlemen and professors of religion of different denominations, I have drawn up the following account which you are desired to publish in the Connecticut Evangelical Magazine.

C. HULBERT.

Springfield, N. Y.
Jan. 31, 1806.

Memoir of Samuel Lee.

FOR a number of months past, it hath been a very sickly and dying time in this

town. Although the number of deaths, has not been in proportion in this town to the number of sick, as in many towns around us, yet the mortality here hath been great. As there is no minister in this town but myself, the greater part of my time for eight months, has been taken up with the sick, the dying, and the dead. And however people can live, not only without God, and without hope, but also without fear or concern in the world; yet I am more and more convinced, that there are but very few, that can die without great fear, and oftentimes horror of mind; even where they have fortified their minds with universalism or infidelity. Among those few, who on the near approach of death, have had their fears taken away, some have been enabled greatly to rejoice on that account; and have uniformly professed that their hopes were built on the mercy of God, the merits of Christ, the promises of the gospel, and on evangelical holiness.

Of those that have manifested to have hope in their death, none was more remarkable than Samuel Lee, son of Deacon John Lee, who died on the sixth inst. in the eleventh year of his age. This youth for a long time had been in a debilitated and declining state, yet great hopes were entertained of his recovery, even by very able physicians, until a short time before his death. A few weeks before his death, he gave his friends some good reasons to hope that he had met with a saving change. This he manifested by his fear of sin, and his abhorrence of it, both in himself and others.

Once, speaking of some wicked expressions of some of his mates, he appeared to be affected, and said he was sure they could not say so again. Whenever he said or did any thing that appeared to him to be wrong, he would check himself, and say he was sorry, and that he should not say or do so any more.

Before his death, he had one or two very ill turns, in which it was thought that he would survive but a few hours; and although in these turns, he would sometimes express a desire to live, yet he manifested also a resignation to the will of God. A short time before he died, some young people came to see him, that were singers, and he requested them to sing this Hymn,

"Stoop down my thoughts that use to rise,
Converse a while with death,
Think how a gasping mortal lies,
And pants away his breath," &c.

He manifested that his mind was much taken up with the realities of the eternal world.

The day before he died, being Lord's day, his parents sent a request, desiring the prayers of God's people for him and them; that they might be prepared for, and reconciled to, his holy will and pleasure.

On Monday I went to visit him and the family, whom I found in tears. I did not go immediately into the room where the sick child was, but stopped in another room, to converse with the doctor, whom I found there, to gain his opinion respecting the child, who said he was very near his end.

While this conversation was taking place, Deacon Lee came into the room where I was, and told me his son desired me to

come into the room, and pray with him ; I went in and found him sitting up, being unable to breathe if he lay down. And although it appeared he could live but a few moments, yet he had the full exercise of his reason, and gave direct answers to questions proposed to him ; and said he was willing to die. When attending to the solemn duty of prayer, his bodily pains and distress seemed to be taken away, or swallowed up by the devotion of his soul ; and he scarcely uttered a groan, during the whole time. After prayer, I asked him some questions, in order to discover whether he was sensible of the near approach of death ; and what were his views and apprehensions of himself in the view of that trying event. From all which it appeared to me, that he was favored with those divine supports of which those only partake, who have tasted the sweets of sovereign grace, and redeeming love, and that the willingness of this child to die, and the the tranquillity of his mind, even in his dying moments, notwithstanding his belief of a judgment to come, and a state of rewards and punishments beyond the present life ; is an evidence of the truth of the gospel, that infidels can never justly gainsay or confute.

As it was expected every hour would be his last, I was requested by his parents to tarry with them until night ; I accordingly did, and was an eye witness to the following affecting scene. About six o'clock in the evening, he was found to be dying, of which he appeared to be fully sensible. I went to him, (he continuing sitting up as before,) and took hold of his hand, and seeing he was just gone, I asked him if he knew me, he said he did, and called me by name ; he then spoke to several persons in the room, and said, I know you all. He then spoke to his youngest brother and said unto him, I am dying, *and you must die, you must all die.* He was then asked by his aged grandmother, whether he was willing to die ; yes, said he, I am willing to die and leave you all. He then asked her whether she expected to die, and when. She told him she should die soon, for she was an old woman, and could not live long, but knew not how long. He then looked at her with a solemn smile and said, Grandmamma, farewell. He then, called to his father and said unto him, *I am dying, father, are you willing I should die ;* who replied I hope I am willing, to submit to the will of God ; well, father, said he, farewell. He then spoke to his mother, who held him up, mother, *I am willing to die and leave you all, fare you well.* His mother asked him, why he was willing to die ? His head then dropped upon her arm, and he was unable to speak any more ; and within two, or three, minutes he breathed his last, without a struggle or a groan.

Thus lived, and with the utmost composure of mind, thus died, this amiable child, and hereby is verified the declaration of the psalmist, " out of the mouth of babes and sucklings thou hast ordained praise."

On Wednesday following, his funeral was attended, when at the request of Deacon Lee, and his family, I preached a sermon from 2d Kings, 4th Chap. the last part of the 26th verse, " Is

it well with the child? and she answered it is well," to a very large, attentive and affected audience; and were it not for the amazing depravity of the human heart, we should be ready to think that most of those who were eye witnesses to this, and to other solemn providences that have taken place in this town, within eight or ten months past, could never forget them, nor rest secure until their peace was made with God; by repentance towards him, and by faith in the Lord Jesus Christ; and until they had secured that good part, which should never be taken away from them.

It is believed that God hath, by his Holy Spirit, made these things effectual, for saving good to some precious and immortal souls, and it is still hoped, that God, in infinite mercy, will make further displays of his glorious grace; and not only put a stop, to the prevalence of vice, and immorality, and infidelity, and abounding error; but that pure and undefiled religion, may regulate the hearts, and govern the lives of mankind. May God arise and plead his own cause, and glorify his own great name, and may the whole earth be filled with his glory; through Jesus Christ our Lord. Amen.

Anecdote of Mr. Tindall.

Mr. Tindall, in the year 1527, began the translation of the New Testament and of the Pentateuch into the English language. When the work was nearly completed (such mystery attends many parts of the economy of Providence), on his passage to Hamburgh he lost all his papers in a shipwreck. Unbroken in his spirits by the disaster, he again addressed himself to the work, and actually published a considerable part of the divine oracles, soon after, in England. The bishop of London, who with many of his brethren were provoked at the measure, consulted with one Packington, a merchant of the city, on the best means of suppressing the translation. Packington who was probably a secret friend to Mr. Tindall, advised that the whole impression should be bought up. The bishop furnished a *large sum* for the purpose. The merchant waited on Mr. Tindall, and received the whole of the work, excepting a few copies that had previously been sold. With the money furnished by the bishop, Mr. Tindall not only supported himself during a tedious exile, but, as was his object, employed the sum in part, in meeting the expenses incident on a translation of the whole bible.

While Mr. Tindall was employed in translating (I think in Germany), a number of persons accused of heresy, by Sir Thomas More, then Lord Chancellor, were about to be led forth to execution. To one of them, whose name was George Constantine, Sir Thomas offered a pardon on condition he would disclose to him, who they were in London, who were supporting Tindall beyond the seas. As soon as the man had procured every possible assurance that his life should be spared in case of his making the discovery, he declared that *Mr. Tindall's support had been drawn from the bishop of London*, who had purchased his Testaments at an advanced price. The confusion

of Sir Thomas may be easily conceived. He however gave the confessor his life.

The recollection, that Mr. Tindall was martyred at Villefort in Flanders, "for translating into English the New-Testament and a part of the Old," should teach us to value the privileges we are daily sharing, and to retain a grateful remembrance of those excellent men, who have procured them, and conveyed them to us at the cost of their blood. O.

On the Efficacy of Prayer.

The parents of the late Rev. Dr. *Samuel Finley* were eminently pious. They had seven sons, and one daughter. It was their practice, soon after the birth of each child, to set apart a day to be spent in prayer to God, and intercession on behalf of the child, that it might be a subject of divine grace, and an heir of eternal life.

Their prayers appear to have ascended, like Cornelius's, as a memorial before God; and the parents had the pleasure to see their children distinguished for their piety even in their youth, and growing in grace as the number of their years increased. Most of them lived to an advanced age; were useful in their several spheres; and greatly respected and beloved on account of the eminence of their Christian character.

Donation to the Missionary Society of Connecticut.

August 4. A Lady of New-Hampshire, - - - $6 00